THE *Foundation of God ſtandeth ſure.* OR, A Defence of thoſe Fundamental, and ſo generally believed Doctrines.

Of { The Trinity of Perſons in the Unity of the Divine Eſſence. / The Satisfaction of Chriſt the ſecond Perſon of the Real and Glorious Trinity. / The Juſtification of the Ungodly by the Imputed Righteouſneſs of Chriſt. }

Againſt the Cavils of *W. P. J.* a *Quaker*, in his Pamphlet entituled, *The Sandy Foundation ſhaken, &c.*

Wherein his and the *Quakers* Hideous Blaſphemies, *Socinian* and damnably-heretical Opinions, are diſcovered and refuted; *W. P's* ignorance, weakneſs, falſhoods, abſurd arguings, and folly, is made manifeſt unto all.

With a Call unto all ſuch who in the ſimplicity of their hearts have been deluded by the *Quakers*, to come out from amongſt them.

And an Exhortation to all Chriſtians, as they deſire their Salvation, to beware of their damnable Doctrines, and not to come neer the Tents of theſe enemies of Jeſus Chriſt leſt they be ſwallowed up in their ruin.

By *Thomas Vincent*, ſometime Miniſter of *Maudlins Milk-ſtreet*, *London*.

1 Joh. 5. 7. *For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are One.*

Mat. 20. 28. *The Son of Man came to give his life a ranſome for many.*

Rom. 4. 5. *To him that worketh not, but believeth in him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs.*

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CHAP. I.

The INTRODUCTION.

WILLIAM PENN Entituleth his Pamphlet, *The Foundation ſhaken*; which however he termeth a *Sandy Foundation*, he acknowledgeth to be, at leaſt, our *Foundation*: In the beginning of his Epiſtle to the Reader, he doth inveigh againſt Human Tradition; amongſt which he numbreth not only thoſe things which are *Circumſtantial*, but alſo thoſe Doctrines which Proteſtants generally believe to be *Eſſential*: And at the latter end of his Epiſtle he confeſſeth, the Doctrines of the *Trinity*, *Satisfaction, and Juſtification by imputed Righteouſneſs*, to be cardinal Points, and chief Doctrines, firmly believed as Articles of Chriſtian Faith, which he telleth us he hath endeavoured the total enervation of. It is plain then, that this man ſtriketh at the Root, and laboureth to overthrow the Foundation of Chriſtianity, as we have built upon it, that he might overthrow the faith of weak and unеſtabliſhed Chriſtians: But *the Foundation of God ſtandeth ſure*; the great Fundamental Truths concerning our Lord Jeſus Chriſt, his Godhead being the ſecond Perſon of the Trinity, equal with the Father; his Satisfaction which he made to God's

Juſtice for Man's ſin; and Juſtification by his imputed Righteouſneſs; are like a Rock which cannot be moved; againſt which, what ever waves do ariſe and beat, for removal of, though the noiſe and clamors be great, yet the attempts will be in vain; the Rock remaineth where it was, and the waves of oppoſition are broken to pieces. It is poſſible indeed that the Faith of ſome may ſuffer ſhipwrack by ſuch aſſaults, becauſe, they were never well-grounded, faſtned and fixed in the Principles of Religion; becauſe, they never received the truths of the Word either with true ſaving Faith, or true ſincere Love; and therefore, the Lord hath threatned to *give ſuch up unto ſtrong deluſions to believe a lie, that they might be damned*, 2 Theſ. 2.10,11,12. Theſe are the perſons who hear Chriſt's Word, and do not practice accordingly; therefore, our Saviour compareth them to them *that build their houſe upon the ſand, upon which the rain deſcendeth, and the floods come, and the winds blow and beat, and it falleth, and the fall therefore is great*, Mat. 7. 26, 27. This is the *Sandy Foundation* which *W.* P. and the *Quakers* may ſhake, and overthrow, and be inſtrumental to pull down into the ſame ruine and deſtruction with themſelves: But ſuch who have built upon the Lord Jeſus Chrſt, who is the only true *Foundation*, 1 *Cor.* 3.11. Such who have *built* indeed *upon the Foundation of the Prophets and Apoſtles, whereof Jeſus Chriſt himſelf is the chief Corner-ſtone*, *Eph.* 2.20. They have built upon the Rock, (upon which whoſoever ſtumbleth and falleth, will be broken to pieces; but upon which, whoſoever buildeth, is ſafe) therefore are not toſſed to and fro with every wind of doctrine; neither is it poſſible (becauſe of Chriſt's care and undertaking for them) that they

ſhould

ſhould be overthrown by any of the blaſts of Satan, or any of his inſtruments, *Mat.* 24. 24. *If it were poſſible they ſhall deceive the very Elect.* The *Quakers*, however, ſome of them, and thoſe of the chiefeſt and Ring-leaders, have at ſometimes let fall from their Black-mouth moſt hideous Blaſphemies, and vented moſt damnably-heretical Doctrines: as for inſtance, *George Fox* poſitively affirmed thus, *I am equal with God*; this was depoſed at a general Seſſions in *Weſtmerland. James Nayler* ſaid in the hearing of Mr. *Baldwin*, a man of eminent truſt and integrity, *That he did witneſs, that he was as holy, juſt, and good, as God.* In the *Quakers* book called, *Saul's Errand to Damaſcus*, it is aſſerted, *That there is no diſtinction of Perſons in the Godhead.* *Nayler* and others have ſpoken to this effect, *That whoſoever expects to be ſaved by him that died at Jeruſalem, ſhall be deceived.* I might mention many other ſuch Blaſphemies aed Hereſies; See *The perfect Phariſee*, by the *Newcaſtle* Miniſters at the beginning. I ſay, though the *Quakers* have ſometimes ſpoken out their Blaſphemies and corrupt Doctrines, yet for the moſt part they are ſo ſubtle, that they do not ſuffer the inward ſhape of their mind to appear ſo plainly abroad, leſt every one ſhould run from them with loathing and abhorrency; and however the import of their words be Blaſphemy and Hereſie, yet they ſhroud their meaning under ambiguous phraſes; and eſpecially at their firſt aſſault and endeavours to gain Proſelites and Followers, they cover the hook with the pleaſing bait of ſugred words and fair ſpeeches, whereby they deceive thoſe that are unskilful in the word of Righteouſneſs, and in the method of their erroneous ways; whence it is that many ere they are aware, and

not knowing whither they are going, are drawn into their pernicious ways, by reaſon of whom the way of truth is evil ſpoken of.

But *W.* P. being himſelf a *Quaker*, and ſpeaking in their name and vindication as, himſelf telleth us, pag. 36. and they diſperſing his books, and calling for an anſwer; and he being counted amongſt them one of their chief, becauſe of ſome ſmattring of learning which they conceit he hath, and which he himſelf ſeemeth to have a high conceit of (which how groundleſs it is, ſhall be diſcovered in the places where he doth attempt to ſhow ſomething of a Scholar) doth in his Pamphlet plainly aſſert and ſtand up for thoſe *Quaker*-Doctrines which I ſhall prove to be blaſphemous and damnable Hereſies. And hath openly made it known to the World, that the *Quakers* in thoſe three great points which he doth militate againſt and endeavour the refutation of, are Rank *Socinians*, who more groſly erre in the Fundamentals of Religion, than the Papiſts themſelves. And becauſe *W.* P. doth take occaſion from the meeting with me and others in diſputation (if it might be ſo called, where nothing was directly anſwered) to put forth his Pamphlet; and becauſe he giveth but a lame and in ſomethings a falſe account of tranſactions; therefore, I ſhall 1 give a true and brief Narative of what paſſed at the meeting for Conference, with anſwer to his Poſtſcript. 2 Eſtabliſh the truths he objecteth againſt, by Scripture and Argument; 3 Anſwer his Objections againſt thoſe truths. Laſtly, Apply my ſelf to deluded *Quakers*, for the recalling of them, and to all other Chriſtians for the cautioning and eſtabliſhing of them againſt the attempts of ſuch as would draw them aſide into the dark and danger-

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ous Path, which doth as certainly lead to Hell as the broad way of Prophaneſs.

CHAP. II.

A brief Narrative of T.V's *meeting with ſome* Quakers *in* Spittle-yard, *with the occaſion and tranſactions there, and ſome exceptions to the account which* W.P. *hath given thereof.*

MY firſt meeting with the *Quakers* was upon deſire at the houſe of a friend in *Houndſditch*, in order to the preſerving of ſome who were tempted to go amongſt them; I met there ſeveral *Quakers* two of which were the chief ſpeakers: It would tire the Reader, as I believe it did the Hearers, to give Relation of all their wild and impertinent diſcourſe; I could not get them to ſpeak out, and plainly to aſſert ſome of their Principles; I believe it was through fear leſt their mouths ſhould be ſtopped before the people; yet after many words, they aſſerted the Perfection of Saints in this Life, and the place of Scripture which they brought for the proof of their aſſertion was, 1 *Joh.* 3. 9. *Whoſoever is born of God, doth not commit ſin.* Unto this I anſwered, That the words in the Original were ὁ ποιεῖ ἁμαρτίαν, (one of them interrupted me at the mention of the Original words, ſaying, It was the ſmoke of the bottomleſs pit) that the ſignification was, Doth not make it his buſineſs to ſin; and the meaning was, that ſuch as were born again, did not make a trade of ſin, did not go on in a courſe of ſin; or did not commit ſin, that is, with the full bent of the will as the wicked do,

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But that it could not be underſtood of not committing ſin at all; becauſe, the ſame Apoſtle in the ſame Epiſtle, Chap. 1. 8. telleth us, *If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.* There he ſpeaketh of himſelf and others that were born again, and plainly acknowledgeth they were not without ſin. It was further urged, that if all that were born of God were perfectly free from ſin; then it would follow, that who ever found any ſin in them, were not born of God, conſequently in a ſtate of nature, and ſo if they ſhould die with any ſin remaining they would certainly go to Hell, and ſo none there, yea none in the world would be ſaved. Moreover I appealed to the experience of the beſt of them, whether they could ſay they were wholly free from ſin, whether they had no irregular thoughts nor affections: this they would not affirm, neither did they abſolutely deny: when they pleaded the perfection the Apoſtle *Paul* ſpeaketh of, *Phil.* 3. 15. I replied, that the ſame Apoſtle *v.* 12. acknowledgeth that he had not as yet attained, neither was yet perfect; and if the Apoſtle *Paul* who had arrived to ſo great a heighth in grace that he was (however as ſome think little in bodily ſtature) yet taller by the head and ſhoulders than others in regard of his grace and ſpiritual attainments; how could Audacious *Quakers* (who if *Quakers* indeed becauſe of their damnable Opinions, I am confident have not the leaſt degree of true grace) boaſt of perfection, as if they had got above the Apoſtle himſelf. I told them that all true Believers were perfect in a ſence, they were Evangelically perfect, but not legally, not abſolutely perfect; they had perfection of parts, but not perfection of degrees; and in this ſence

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